

The ANSGAR LUTHERAN

Downfall of Many a Christian

Evil Speaking

By Leroy R. Ion

Speak not evil one of another,
to thy brethren (Jas. 4:11).

This is one of the most difficult of God's commandments, and yet one which is in a peculiar degree important to our good and personal happiness, as well as for those around us.

The Apostle Paul says, "Put away from you all evil in mind . . . to speak evil of your neighbor." But how easily we forget to keep this in mind! The command is exceedingly broad, and we must not try to narrow it.

We are commanded to lay aside all evil speaking. Does this not include the very least? "Let all bitterness . . . and evil speaking, be put away from you" (Eph. 4:31). In the light of this, does He give us permission to cherish one little hidden root of bitterness from which the evil speaking springs? "Put away" implies resolute action. Have we even tried to put it away all?

But this great clause of the royal law is broader still. "Let none of you imagine evil in your hearts against his neighbor" (Zech. 8:2). And, without the characteristic of that charity, or fervent love, we are only "sounding brass."

Thinking evil, or harbouring in our heart such thoughts, is the root from which far-reaching poison fruit springs. Thus we have disobeyed another command, "Whatsoever things are true . . . are of good report . . . think on these things" (Phil 4:8). Instead, we think of the bad reports we may have heard and develop the unkind hint into suspicion and perhaps into accusation by thinking about it, instead of thinking on and thinking out the probable other side of the case.

Such thinking has tempted us so that we have not refrained our "tongue from evil," and thus we have set someone else to thinking, and thereby more evil speaking one of another. "Behold, how great a matter a little fire kindleth!" (Jas. 3:5). Thus we ourselves come, and bring others, under the condemnation of thinking up a reproach against our neighbour.

How often we speak evil of things we more or less do not understand, even things which we know not, instead of obeying another command, "Judge nothing before the time, until the Lord come"

(I Cor. 4:5), when persons whom we may have condemned shall receive praise of God!

Let us guard against the negative form of evil speaking, generally the most dangerous and cruel, even when the most thoughtless. Absalom was extremely clever in this. Who could quote any actual evil he spoke against his royal father? Who could charge him with evil speaking of dignitaries? And yet by insinuation, by his very manner, he wrought a thousand-fold more cruel harm than any amount of evil speaking could possibly have done. We must be watchful about such omissions to speak well as may amount to speaking evil; watchful as to the eloquence of even a hesitation; watchful as to the forcible language of feature and eye!

But what about cases in which wrongdoings must be spoken of for the sake of truth and justice? Clear are our instructions on this:

1. We are to speak the truth: *the truth*, not such a part of it as will best prove our case and nothing else; not what we *suppose* to be the truth.
2. We are to speak *in love*. Do all our testimonies stand this test?
3. We are to speak *in the name of the Lord Jesus*. Would not this check many a word against another?
4. We are to speak *to the glory of God*.

Failure at any one of these four points will make us guilty of sin.

Condensed from
"Herald of Holiness"

News and Notes



A Good Local Brotherhood Project

The men of St. John's Lutheran Church, Oregon, Wis., built this beautiful Nativity Scene themselves on the church lawn at Christmas.

Pastor H. Leonard Andersen of Denver, Colo., has accepted a call from a congregation of the American Lutheran Church at Berea, Ohio. He will thus transfer from our synod to the A.L.C. He will leave Denver Feb. 12, and go directly to Berea, Ohio.

Pastor George Robertson will take over the full time office of youth director early in February. But he will remain at Royal, Iowa, till further notice. We understand he is building himself a home at Blair, Nebr. which will be ready in the spring. Therefore address him at Royal, Iowa.

Salmonhurst, New Brunswick, St. Peter's and Bethany Lutheran Churches. Fred V. Jensen, pastor.

1955 has been a busy year for St. Peter's and Bethany Lutheran Churches. The highlight of the year for the two congregations was the Atlantic District Convention Sept. 1-4 which culminated with the 50th Anniversary of St. Peter's and Bethany on September 4. Aside from these events, however, other activities helped to make this year an outstanding and spiritually edifying year for all.

During Lent, mid-week Lenten services were conducted in both churches. On Easter Sunday four serv-

ices were held to make it possible for all the members to attend the services of their preference. One English and one Danish service was held in each church. Following the Easter observances, Dr. John M. Jensen, the father of the local pastor and also a former pastor of St. Peter's and Bethany visited the congregations.

On May 15 the two congregations participated in the Forward with Christ ingathering. The response to Forward with Christ was beyond our initial expectations.

A large class of 23 young people was confirmed on Sunday, July 31.

On August 7th the members of the two congregations journeyed 40 miles to New Sweden, Maine to enjoy a Sunday afternoon and evening of Christian fellowship with the members of the New Sweden and Stockholm Lutheran Churches. Dr. Englund, president of the New England Conference of the Augustana Synod spoke in the afternoon and Pastor Fred V. Jensen spoke at the evening service. The Bethany choir from Salmonhurst sang two anthems, providing the special music for the occasion.

The ladies of St. Peter's financed the redecoration of the parish hall as their local project for the year. St.

Peter's now has a fine meeting hall which is suitable for the social needs of the congregation.

During the Advent-Season, the Working Workers of St. Peter's put on Pre-Christmas Pageant, "Christmas Many Lands," which was enjoyed by all. On December 26-27 the Sunday schools of both churches held the annual Sunday School Christmas Programs. The theme, "The Promise Fulfilled," was carried out by the Sunday school children and Luther Leaguers in hymns, recitations and tableaux. A large audience was on hand in each church to hear the story of God's promised salvation and how that promise had been fulfilled in Christ.

At recent annual meetings of both congregations, mention was made concerning progress during the year. Church attendance has been increasing and God's great Gospel of salvation is not being proclaimed in vain. The income of the two churches from all sources in 1955 came to nearly \$6,000.00. We are looking forward to 1956 with the prayer that God will give us grace that we might accomplish greater things for His Kingdom, striving earnestly to "build up the Church of God."

Oregon, Wis. Robert N. Hansen, Pastor.

St. John's congregation was privileged to have once again a "preaching mission" this past fall. The Rev. Raymond Paulsen of Waupaca, Wis., was the guest speaker this year, and shared several messages from God's Word with us during the days of Oct. 30-Nov. 2. The "Festival of Harvest" was observed in the congregation during this "preaching mission."

A very liberal response met the Lutheran Clothing Appeal for Lutheran World Relief. Members of St. John's were happy for the opportunity to have a part in filling the box-cars with clothing, which was the result of the combined Lutheran Churches in the Madison area.

It was also the privilege of St. John's Luther League and congregation to act as host to the annual convention of the Wisconsin District. (Continued on page 6)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1947, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

CHICAGO OR MINNEAPOLIS?

we get too excited about where the headquarters of proposed "The American Lutheran Church" shall it will be a bad sign. What I mean to say is that there are lots of things connected with the new Church that are much more important than where its headquarters are. To quote the constitution of the new Church, its specific purpose "is the proclamation and propagation of the Christian faith, and the quickening and sanctification of the members of its congregations through the use of the Means of Grace." That is an end in itself. Where the headquarters are located and all other such organizational details are but means to the end and object of the new Church.

There is another reason why it would be disturbing if we were to imagine that the new Church will stand still on the matter of the location of its headquarters. Put it bluntly, it is this: With the central headquarters we associate the centralized administration. It puts much stress on where those central headquarters would indicate that too much stress is being placed on the necessity of centralization in the new Church. To be sure, there are advantages in efficient unification and centralization. But few will dispute the statement that there are also disadvantages—even dangers. The one danger of the American Lutheran Church in America toward which all Lutherans look and for which we pray will doubtless be of a centralized rather than a strongly centralized type. That it will place maximum powers in the geographic areas—"synods" or "districts." This would tend to minimize the importance of the location of the central headquarters of the church except from the standpoint of its public relations. The one great requisite for the headquarters city would be that it is "on the main line"—in every midst of the stream of American life.

Where then shall the headquarters of The American Lutheran Church be—in the Chicago area or in Minneapolis? That is the question on which you and I are urged to express ourselves through an opinion poll. A rather detailed feature in this issue of the Lutheran Standard points out, the advantages are not all with either of these two localities. Let me add that there was present at the last meeting of the Joint Union Committee an earnest desire to make a wise choice—one that would best further the fundamental purposes for which The American Lutheran Church is being organized and which would be best calculated to put the new church in a strategic position for advancing toward unity with other Lutheran Churches in America.

Here, it seems to me, we have the two really big factors that should help us select the place for the new headquarters. Is Chicagoland or Minneapolis the best for a truly national, or rather International, Lu-

theran Church that seeks primarily to proclaim and propagate the Christian faith? Again, is Chicagoland or Minneapolis the best center for a truly cosmopolitan Lutheran Church that wants to make an effective impact upon the total life of North America and of the world, and that, toward that end, wants to join forces with other Lutherans and maintain ecumenical relations with other Christians?

There is a sense in which the decision on where the headquarters are to be located is a test of whether we really want to be a thoroughly national church... a church awake to the privilege and responsibility of making our finest and deepest contribution to the contemporary culture of our land...and a thoroughly ecumenical church...one that makes its distinctively confessional contribution to world-wide Christendom. Our brethren on the Joint Union Committee are eager to get our counsel on this question. Each pastor is entitled to one vote. Each congregation is entitled to one vote for each 500 confirmed members or remaining major fraction thereof. Congregations may vote at a regular congregational meeting or in any other way that they choose. The main thing is to study the issue, to ponder it, to pray over it, and then to **vote!**

The above is an editorial from the **Lutheran Standard** of the American Lutheran Church.

The present headquarters of this church is in Columbus, Ohio. The headquarters of the Evangelical Lutheran Church is in Minneapolis, Minn.

EDITORIAL NOTES

Jesus was taken by his parents to the temple at the age of twelve. If they had not taken him, Jesus would not have gone to Jerusalem. This applies to parents of today. If they want their children and young people to go to the young people's activities, the parents must encourage them.

A Quote: "District Presidents can be a great help to the pastor, with respect to his salary. They can be a real encouragement to the congregation."

On Sin: George H. Birney writes in the *Christian Century*: "Where have our churches failed? For one thing, I believe we have made church membership too easy... We have relaxed discipline... Our people do sin and they need help in fighting sin. We cannot help them if we pass sin off as unimportant or as a result of psychological compulsion over which the individual has no control."

One Pastor: "If we are going to grow in our church we must try to find the unchurched in our very neighborhood. There are many more than we think. But my members must help me to find them."

THE IOWA DISTRICT, 1955

By District President C. M. Videbeck

With the District Convention at Graettinger as the center of our annual well-being, the Fujiyama of our landscape, toward which all our reports were pointed, and from which all our decisions flow; we are of the modest consensus that the Iowa District has had a prosperous and fruitful year marked with substantial progress and extensive vision.

Permit me gratefully to acknowledge that God has a working force in the Iowa field, consisting of a balanced spectrum of pastoral individualism ranging from the contemplative to the executive, and from the ultraorthodox to the near-heretic. This happy blend contributes to a delightful American—Lutheran—Apostolic fellowship in Christ.

The Home Mission fields of the District at Storm Lake and Underwood are our joy and encouragement. This joy also applies to the Hamlin congregation, which, however, is not of the Home Mission category, but a congregation with a new courageous venture. These congregations are progressing in good conservative Iowa fashion without the symptoms of Californianitis(!).

A new Home Mission field is in the embryonic state and will become a reality as soon as the activating factors have become coordinated. The field has already been allotted to us by the Regional Board of Iowa, so we are living in thrilling suspense.

Applicable to all our congregations is the fact that they are becoming more and more community minded and also serving the entire spread of National Lutheran Council church members, who live within the geographical reach of the local church, and who gladly receive our pastoral service and appreciate our ecclesiastical contribution.

The Iowa District is all out for our synodical program and made a good effort in our "Forward With Christ" movement although we did not reach our anticipated goal. Some of our congregations have not as yet participated in the movement but they are under promise to do so shortly. And they will.

Besides, the District shares heartily in all intersynodical projects on the District level, like Lutheran Student Service, which recently has ignited our imagination, Lutheran Welfare, Lutheran World Relief, and Refugee Service, All Lutheran Food Appeal, together with the now classical Lutheran World Action. And this is all as it should be.

A special united interest of our District is the Lutheran Bible Camp at Lake Okoboji. They say it is the third most beautiful lake in the world. (1. Lake Louise, Switzerland, and 2. Lake Banff, Canada). While in Iowa, I think it is the most beautiful;—but go and see it for yourself.

By this time our camp schedule has far outgrown our facilities; consequently we are acquiring additional grounds and a new beautiful shoreline at a considerable expense.

In this case, as in most other phases of Christian stewardship, we find that our good people are moved to be equal to the task, not by high pressure intimidation but by an honest Evangelical appeal based on common sense and urgent need.

Our Stewardship Committee of the District is presently preparing for a stewardship forum to be conducted in early New Year for the purpose of developing this vital aspect of the Christian life.

The District W.M.S. is proving to be a real blessing among us, infusing into our whole corporate body a spiritual warmth, expressed both in zeal and direction.

Likewise, do we thank God for our spirited Luther League program in our District, and we extend our hand of empathetic understanding to our youth, not in a doubting mood, but in the assurance of faith, that He who began the good

Work in them, will also bring it to completion in His sacramental way. For so He has dealt with me.

A promising feature is taking hold in several of our congregations which vouches well for spiritual growth; namely the fact that individual congregations are sponsoring a missionary and family, a mission station, or sponsoring a child or student on the mission field. This process brings closer our hearts and clearer to our minds the reality and needs of Foreign Missions. In every aspect this is worthy of emulation.

With a sense of breathing relief, we are happy to report that we now have several pastoral vacancies within our district, which makes for a natural and healthy circulation.

When occasion has presented itself we have tried to abolish the negative and discouraging attitude that is a questionable procedure for a pastor to seek a change in pastorate. On the contrary, we have tried to instill in the minds of the vacant congregations the positive appreciation, that it is quite natural and in good order that a pastor having served a good term in one congregation should wish for a change and seek a good term in another congregation.

After all, both pastors and congregations alike are humbly limited in being a continuous mutual inspiration to another.

The rural congregations play a characterizing part in the Iowa District, as many are all rural or partly rural and only three are purely urban. It behooves us therefore that we develop a strong rural approach. To this end it is absolutely necessary to counteract the common misunderstanding that the rural church is an inferior institution.

The rural church is on an equality with the urban church because it deals with people, and "people" is the common denominator of value in God's economy.

Therefore, it is imperative that we realize that it takes a specialized ministry to meet the challenge of a rural community. In order to cultivate such a ministry it seems obligatory that in our over-all preparation for the merger, realistic consideration should be given to the possibility of establishing a postgraduate Theological Seminary of scholastic quality devoted exclusively to advanced research in the rural character and way of life, in rural churchmanship, in rural psychology and sociology, and in rural theology leading to a merited degree of R.T.D. (Rural Theology Doctor) in comparison to the degree of S.T.D. (Sacred Theology Doctor) only it might not be as sacred but I'm sure it would be more useful.

To illustrate, after the normal three years of Seminary work in elementary theology, any average young pastor goes out and does a commendable work in any average city congregation. But he might also go out to an average rural congregation and bury himself and his congregation together and that would be a sorry ending for both;—all because of lack of specialized preparation in the rural ministry.

Since the rural challenge is so acutely before us in the Iowa District, permit me to enlarge a bit on the problem.

Dr. Mueller of the Rural Commission of the National Lutheran Church offers two valid observations in this regard. 1. He says, that a large congregation has a wider range than it has serving range; that is, it can kill rural congregations in its periphery but it cannot adequately serve all the people of such smaller congregations. 2. A serious thought of validity in rural church life is, to try to get family reunions and festivals linked up with the church permeated with the spirit of the church in order to develop

(Continued on page 7)

Church News from here and there

Order of "Ideal Clergyman" in Siberia Reported

New York—Recently released German prisoners of war listed a leading Latvian clergyman among the victims of brutality in Soviet slave labor camps, according to "Laiks," a Latvian newspaper published here.

The clergyman, who had survived seven-year imprisonment only to be murdered a few hours after his formal release, was the Rev. Pauls Rozenbergs, former Dean of the Church District of the County of Riga, and generally considered one of the leading Latvian theologians of a younger generation.

A correspondent for "Laiks" found witnesses among the recently released German prisoners at Camp Mittelbau in Germany, who had been previously served by Mr. Rozenbergs at the notorious Arctic slave camp of Vorkutka.

They described him as "the ideal clergyman, who never lost his faith," "the savior of many from despair," the Latvian correspondent.

Mr. Rozenbergs was arrested in Latvia a few days after the Russians reconquered Latvia from the German occupation and was sentenced to 25 years of hard labor for reasons which were never announced.

According to the German prisoners, he served the full term at Vorkutka, was then released and given a few hundred rubles as payment for the years of labor.

As he parted from his small congregation within the camp, he said he would first go and say good-bye to a former camp mate, a German school teacher who lived about half-a-mile from the camp, and then proceed to seek his wife, who was interned elsewhere in Siberia.

However the clergyman never reached his friend. He was found murdered and robbed just a few hundred rubles from the camp gate, and although the crime was ascribed to criminal elements, no serious investigation was ever undertaken, the German prisoners reported.

Mr. Rozenbergs, who was elected Dean of the Riga District at the early age of 35, was born in 1906. He was a son of the Rev. Peter Rozenbergs, pastor of St. Martin's Church at Riga. His father was murdered by the Communists during their first invasion of Latvia in 1919.

The younger Rozenbergs was ordained in 1931, and proved himself a popular preacher and author of theological books, among which his "Hand-

book for Christian Intellectuals" provoked particular interest.

During the Russian occupation of Latvia in 1940/41, as well as during the following Nazi invasion of 1941/44, Mr. Rozenbergs proved himself a fearless defender of Christianity and justice and was, for a while, held under arrest by the Germans for public protests against the persecution of Jews.

After that he was removed from his office in Riga, sent to a small rural congregation and, at the end of World War II, urged to flee from the country along with hundreds of thousands of other Balts.

However, he chose to accept a call to the church last served by his murdered father, St. Martin's of Riga. He only served it for a few weeks after the return of the Russian occupation, was then, along with his family, deported to Siberia.

Dean Rozenbergs grew up as one of seven children reared by their widowed mother. Three of his sisters married Lutheran clergymen now in America, namely, the Rev. Richard Zarins, pastor of the Latvian Evangelical Lutheran church in New York (ULCA); the Rev. Paul Jaunzemis, pastor of Zion German Lutheran church at Harrisburg, Pa. (ULCA); and the Rev. Evalds Berzins, missionary pastor of Latvian Lutherans in Alberta, Canada, (Missouri Synod).

A brother of the late dean, Dr. (medical) Bertram Rozenbergs, is serving a 25-year sentence imposed by the Communists somewhere in Siberia, but Latvians in the free world have no word about another brother and a younger sister.

Liquor Ads Buy Death on Roads

More than 100 people a day die as a result of automobile crashes in the United States. So hardened to horror are the American people becoming that holiday tolls leave no lasting impression. Each of the more than 38,000 deaths on streets and highways in 1955 was a tragedy, but the acceptance of the killing as a regrettable but unavoidable corollary of modern living is doubly tragic. What has put to sleep the will of the people? What element has immobilized their resolution, their capacity when confronted with intolerable evil to rise up and overthrow it? More than any other single factor, it is the advertising profession, employed by the makers of intoxicants to spend for them something

like \$250 million a year. This profession cannot evade its moral responsibility for highway deaths, for crimes, for injuries and enormous destruction of property caused by drinking. Police authorities in position to know estimate that drinking causes from 40 to 60 per cent of deaths and injuries in automobile accidents. Say it is half; the toll in 1955 would be nearly 20,000 deaths due to drinking. That is enough people to populate a small city. They die in crashes which are called accidents, but which are so certainly predictable that the National Safety Council publishes its startlingly accurate forecasts as a deterrent. The advertising profession can prove statistically that if a manufacturer spends X millions on newspaper and magazine space and on radio and television time, he will sell Y gallons of his product. This distribution, added to the sales of others in the same infamous business, has equally predictable results. It is responsible for the major part of two million major crimes committed during the year; for poverty, delinquency, broken homes; for maintaining and increasing the numbers of alcoholics. It is responsible for 10,000 to 20,000 deaths on the highways, plus a much larger number of maimed. Sharing the responsibility for this result with the advertisers are the publishers of newspapers and magazines and the owners of radio and television companies who sell their facilities to the manufacturers of intoxicants. Instead of putting the nation's will to sleep by chanting "Beer belongs," they should be using their access to the public to stab conscience awake. Whatever may have been true in the past, in today's mechanized world only sobriety belongs.

—Christian Century.

Churches Lose Fight Against Games of Chance

Putnam, Conn.—Protestant churches here lost a fight to prevent the legalization of raffles and games of chance conducted by religious, veterans and fraternal groups and volunteer fire companies.

Voters approved such legalization, 477 to 291, in a referendum. Nearly 5,000 persons were eligible to vote.

The anti-legalization campaign was spearheaded by three Protestant churches organized as the Putnam In-

terchurch Committee. On the other side were the Putnam American Legion and the Veterans of Foreign Wars.

The 1955 Legislature passed a bill permitting raffles and games of chance, on a local option basis, under strict regulations.

Mixed Marriages Threaten Protestants in Latin America

New York—Mixed marriages and a tendency to confuse political assimilation with a turning toward Roman Catholicism were seen as the greatest threats to Protestants in Latin America by a German pastor who spent four months visiting Lutheran congregations in Central and South America.

He was Dr. Johannes Pfeiffer of West Berlin, who undertook the visitation tour on behalf of the Lutheran World Federation's Committee on Latin America.

Theologian Reports Swing Away From Mysticism

Grand Rapids, Mich.—A "swing away from mysticism" in theological circles and a trend towards an "all-out acceptance of historic doctrine" was noted here by Dr. Harold B. Kuhn of Asbury Theological Seminary, Wil-

more, Ky. He also reported a "stress upon the Evangelists rather than upon the social gospel."

Dr. Kuhn spoke at the seventh annual meeting of the Evangelical Theological Society, of which he is president. The meeting was held at Calvin College, a Christian Reformed Church institution here. The society is an interdenominational organization of conservative Protestant theologians.

"A deep scepticism with regard to all absolutes has crept into our nation," Dr. Kuhn said. "This has served as a solvent for the social gospel. There is again assertion of the unity of the Bible, even among liberals."

NOTICE!

On January 31, the Board of Education of the United Evangelical Lutheran Church will meet in session at Pioneer Memorial Building, Blair Nebraska. A major consideration for the board will be the future of Trinity Seminary. The board desires to know the thinking of the constituency of the synod. Please send your letters to any of the members of the board.

Signed, Alvin M. Petersen, Chairman
535 North 16th,
Lincoln, Nebraska

THE LIVING WORD

"They wanted wine"

By Luther A. Weigle

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine"—so reads the King James Version in its account of the marriage at Cana in Galilee (John 2:1-11). To the modern reader this means that when some of the guests grew thirsty and desired wine, the mother of Jesus realized that there was none and turned to him for help.

But that is not what the Greek text of John 2:3 means. Its first clause was translated by Tyndale: "And when the wine failed." Tyndale's rendering is correct, and was used in the successive versions of Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the first edition of the Bishops' Bible. The Greek text implies that the bridegroom had supplied wine, according to Jewish custom, but that he had miscalculated and did not supply enough. Tyndale's translation of the clause has been reinstated by all authorized revisions of the King James Version—by the English Revised Version of 1881, the American Standard Version of 1901, and the Revised Standard Version of

1946-1952. Other modern translators also agree with Tyndale; they say that the wine "ran short" (Moffatt, Weymouth, Twentieth Century, Ballantine, Rieu) or "gave out" (Goodspeed, Phillips, Verkuyl).

The wording of the King James Version, "when they wanted wine," is an ambiguous rendering for which a reviser of the Bishops' Bible is responsible. It first appeared in the second edition of the Bishops' Bible, and was taken from it by the King James translators. These two versions stand alone in this mistake.

In 1611 the error was not as apparent as it is now, for the verb "want" is always used by the King James Version in the older sense of "lack," and not in the sense of "desire." The seventeenth-century reader understood the clause to mean "when they lacked wine" just as naturally as the reader of today understands it to mean "when they desired wine." But even so the King James rendering of this clause is an inaccurate paraphrase of the Greek text, and is apt to mislead the English reader.

News and Notes (Continued from page 2)

ther League. This was held November 3-5. The women of the congregation served all meals including the Friday night banquet. (For a more detailed report on the convention, see a previous issue of TAL).

At a meeting early in the fall men of the church decided to buy a "Nativity Scene" to be displayed and illuminated outdoors on church lawn. The scene consisted of nine life-size figures plus the construction of a stable. Each figure required much detailed work, especially in painting. Thanks to the persistent effort of the men, the scene was finished and set up early in December. Lighted each night, it offered a sight but beautiful witness to those who passed of the true meaning of the servance of Christmas.

A Christmas cantata entitled "Chorus of the Holy Night" by Fred B. Howes was presented by the combined choir of St. John's on Dec. 11. The 65 voices included the Senior Choir, Lutheran League Choir, and the newly formed Junior Choir. The cantata was directed by Mrs. Hubert Schroeder and accompanied by Mrs. Orrill Ferguson. The offering received that night went into the Organ Fund, which is the current project for the congregation.

The Primary and Senior Departments of the Sunday School presented their Christmas programs on the afternoon and evening of Dec. 18. They were very well received by capacity audiences. The 201 children of the Sunday School gave their Christmas offering (\$79.20) to the Children's Homes of our synod.

242 people gathered at 11 o'clock Christmas Eve for the festive carol light service. This service featured especially the music of Christmas. The following morning on Christmas Day, 243 people assembled to worship the King of Kings. It has been a blessed Christmas season for our congregation.

Portland, Ore., C. Scriver, K pastor. Bethany congregation added 82 baptized members to its list this year. The congregation plans to have a parish worker-secretary or alternate.

Pastor Lloyd Neve in Japan visited to his brother, Pastor Aster Neve. We quote in part:

I have had the most un寻常 experience in evangelism last week. I went to a place way up in the mountains some distance from Mori. I

(Continued on page 15)

THE IOWA DISTRICT, 1955

(Continued from page 4)

community consciousness around the church as center. In addition, I can imagine that a goodly number of our rural people would appreciate a course of a "High School" evening a week for the purpose of acquiring cultural enlightenment, factual knowledge, and richer fellowship together through the means of teaching and studying, and the higher purpose of integrating the Christian interpretation into their total life.

But, of course, or perhaps, none of us average pastors are prepared to offer such a mind-soul educational curriculum. The Iowa District is taking the merger proceedings in stride. We follow all the developments with keen interest. There is an aspect which has not been fully brought to public attention; namely, the nature of the new Districts in the merged church.

The District in the proposed setup will be the unit of far greater and more immediate importance to the individual

congregations than generally perceived. In this setup the District will be autonomous in administration and semi-independent in stewardship in relation to the synodical body, in contrast to our defunct Districts, which repeatedly have been declared of no authority and of little consequence.

We recognize the fact that the eventual new Districts are not to be based on the existence and boundaries of the present Districts of the merging bodies. However, the Iowa District seems to be a unique geographical exception, as our present Iowa District is almost congruous with the new Iowa District proposed. I consider this fact as an opportunity with an associate responsibility to be thoroughly diagnosed and weighed.

In order to meet such responsibility, our Iowa District proposes to concentrate our invaluable resources of spiritual character and emphasis in thinking and preaching into ready negotiable currency to be pooled together with our Sister Districts on that day.

In so doing, our Iowa talent shall not be found buried and wrapped in a napkin.

to practice Luke 6, 27

Love's Crucible

By Justa Lee Allen

A slow drizzly rain added to the stark dismalness of a dark night. Emerging from an alley, a solitary figure wrapped in a long, gray cloak, half stumbled into a dimly lighted street and hurried unsteadily through a chill gloom. The lone one's progress was divided between nervous, furtive backward glances and wild onrushes, as though fain to escape some dread pursuer.

As the fleeing one rounded a corner, body bent to the right, the long cape blew apart disclosing a white, nurse's uniform grown limp in the rain. Turning into grounds where stood a cluster of well-lighted buildings, the nurse flew up the steps of a homey-looking structure, which bore over the door the inscription: "NURSES' HOME—HOSPITAL of ARMENIA. A pause at the threshold, a final backward glance into the darkness and the door closed that night on an "Angel of Mercy" with horror in her heart.

For did the familiar, friendly walls of the interior allay the fear that possessed her. Like some specter, it drove her through the lobby, up the stairs, and across the hall. She had but one desire—to get far away from her present surroundings.

Inside her room, Angelica Rae, without taking time to remove her cloak, set feverishly to packing her traveling bag. Yes, she would go away. She knew not how, where, but surely there was some place in the world where one would not have to face death at every turn. Its equivalent, the Turk. A Turkish soldier! Ugh! A horror of horror shook her. The tempo of her fevered packing increased.

Angelica suddenly stood utterly still. She was looking at the single photograph on the tiny mantel before her. It was the likeness of a young man whose fine, classical features strikingly resembled her own. Tenderly she took the picture in her hands while tears rolled down on her colorless cheeks.

For the moment Angelica lost all sense of time and place. So engrossed was she that she did not hear the light rap at the door, or the entrance of a short, thick-set, dark-skinned woman, also in nurse's garb. It was the professional tone of the head nurse which broke the silence:

"You failed to appear for seven o'clock duty, Miss Rae."

Angelica responded only with a distant, stony stare. The practiced eye of the older woman took in at a glance the meaningful situation.

"The errand." She came at once to the point. "Was it accomplished?"

The girl with the gold-blond hair, in the long gray cape, might as well have been deaf, for there was no reply.

"Dr. Rae has not returned?" The woman in authority laid a gentle hand on the girl's arm.

At that, Angelica came to herself.

"My brother," her words were hoarse and unnatural, "my brother — is dead! A Turkish soldier — cut him down before my eyes! They would have killed me, too, only that I escaped through an alley."

The head nurse cringed before the blow which she had expected. For a moment every vestige of the professional mask left her face and voice alike. They were just two women with a common grief.

"Poor child." Her arm went tenderly around the trembling girl.

But only for a moment did she forget her high calling. Almost instantly she had regained her usual poise.

"It is as I feared," she added quietly. "For Armenians and their friends, to die is only a part of the day's work."

"But I do not want to die," declared Angelica, fastening the strap of her traveling bag. "And I never want to see another Turk; so I am going away—back to America where I came from."

"It was a glad day," said the head nurse in reminiscence, ignoring Angelica's words and movements, "when Dr. Rae was added to the staff of the Hospital of Armenia. And it was another glad day when his young sister joined him here as his assistant. The going of the doctor has greatly depleted our forces in this, Armenia's darkest hour. But he has served well. He died at his post of duty. Angels could do no more."

With her brother's photograph clasped in her hands, Angelica walked absently to the window, which was drenched in darkness and rain, though she noticed neither. Facing the window, Angelica pondered thoughtfully her superior's words: "Angels could do no more." "Angel." That was the affectionate, diminutive name her brother had given her.

Her mind traveled back four years and thousands of miles to the time and place where her brother, an able, young surgeon, had faced the question as to where to invest his life. He had decided that there were plenty of doctors in America, if properly distributed, and not enough in other parts of the world, so had answered the call to the Hospital of Armenia. A few months later Angelica had joined him there.

During these four years, the Armenians' enemies, the Turks, had let their hard hand of oppression fall heavier and heavier. Rapidly they had swept onward, leaving only death and destruction in their wake.

Each day the little city served by the hospital grew more nervous at the approach of the advancing hordes. And through it all the young doctor and his sister had remained loyal and helpful in every possible way. But now—

Angelica shivered and closed her eyes as though to shut out the horrible experience of the evening. If only she could blot from her memory that soldier's face, its brutality somehow enhanced by a peculiar scar across the bridge of his nose—the soldier from whom she had made a timely escape through the dark alley.

Yet, as bad as it was, Angelica knew she was not suf-

fering more than were thousands of others who were losing their loved ones.

Suddenly Angelica turned toward the head nurse. Gently, she placed the photograph back on the mantel. She slipped determinedly out of her long, gray cloak. Silently, she unpacked her things and put them in their respective places. Then she faced the older woman:

"Oh, if there were but some way to avenge my brother!"

"There is something better than vengeance, my dear. And I think you will choose it." The head nurse prepared to leave.

But Angelica did not hear or notice.

"I am not leaving Armenia now—or ever," she continued. "As you said of my brother, 'Angels could do no more.' But *one Angel* might do as well. My order please. I am ready to go on duty."

"Miss Rae," was all the official said, and in her professional tone, "you will serve tonight on the medical division. Please report at eleven o'clock."

Wearily and worn from the strain of the tragic evening, Angelica threw herself across her bed to await the hour for night duty to arrive. As time went on, she grew calm. Her bed was like a cradle, and she felt secure within the walls of her little room. After all, it was not so bad—here, she thought. If any place was safe would be the home of the sick and afflicted, even in time of war. Here she wouldn't even need to see a Turkish soldier very often. And thus, thanking God for the hands in the seclusion of the hospital, Angelica dropped off into a deep, dreamless sleep.

When she awakened, she at first could not remember the cause of the heavy, depressed feeling that possessed her. Then it all came back like a flood. Mercifully, at that moment, her mind was taken off herself. She lay on the edge of her bed and listened to the unusual noise in the quiet zone outside. But she didn't take time to investigate, for a glance at the clock told her she would barely have time to don a fresh uniform before the clock would strike eleven.

Upon opening the door, she sensed a sort of suppressed excitement within the building. A nurse, stripped of all her professional dignity, was actually running down the hallway. Old Tom, handy man about the home, whose years had developed a decided air of independence and importance as becomes a privileged character of long standing. Now he presented a most ludicrous spectacle. Humping along at a rapid pace, his bowler hat working faster than anyone had ever before seen, he awkwardly dropped the trash can he was carrying and went sprawling after it. In spite of the mysterious all the disorder, Angelica could not repress a smile.

However, the next moment the smile had frozen on her lips, and her heart missed a beat. At the other end of the passageway which led from the nurses' home to the hospital, appeared the turbaned head of a Turkish soldier.

The awful truth dawned upon her. She was not safe from them, even behind the walls of the hospital. A paralyzing fear possessed her. He had not seen her yet—she would flee! But no, that would be a cowardly thing to do—maybe she was needed there to help—anyhow, something would do no good.

Angelica braced herself for the next move. With a little prayer for courage on her lips she managed, somehow, though her feet felt like lead and her legs seemed paralyzed, to get through the passageway and into the men's ward.

There other surprises met her eyes. Wounded Turkish soldiers were being carried into her division! Angelica looked around dismayed. This, indeed, was more than she had bargained for—to nurse Turkish soldiers back to life and health! She *would not*—she *could not*! Something must be done about it!

Spying her head nurse across the ward, Angelica flew to her side.

"O, please, shift me to another division," she pleaded under her breath, for she sensed the need for caution.

"It is best that we do not talk," came the reply in low tones. "Do not antagonize needlessly. Try to practice Luke 6:27."

With that the older woman walked away, for a burly soldier near the door had motioned.

Now Angelica understood. The hospital was under military rule. The hospital officials were no longer giving orders; they were taking them. No wonder Old Tom had lost his poise—Old Tom who, for years, had bossed everything and everybody about the hospital. As one will often think of something humorous at the most serious moment, so Angelica smiled now as she recalled the droll spectacle he made as his crooked legs hurried down the hallway.

But what could Luke 6:27 be? She couldn't recall.

"Miss Rae," one of the house doctors was at her side, "that man in bed fourteen will be your particular charge tonight. Keeping him quiet is the important thing."

Angelica walked toward her patient; there was nothing else to do. Of course he was a Turk and—

Suddenly, she stopped, frozen motionless. Not only

was he a Turk, but there was an ugly scar across the bridge of his nose. Could it be—he? Would fate be so cruel as to force her to nurse back to life him who had killed her own brother?

Something that had only smoldered before burst into full flame in Angelica's breast. She hated this soldier with a genuine hatred! She would not save him! He should die as he deserved! She would avenge the death of her brother! There must be a fate—kind this time! It would be easy—just a little neglect—no one would ever know.

Angelica dropped down in a chair, her back to the bed, spent with a new kind of emotion which was unsuited to one whose sympathetic nature had won for her the gentle name, Angel. She got up and strode the length of the ward.

Now that she could think more clearly, what should she *really* do? She had heard that "revenge is sweet." Besides, what would it profit humanity to save the life of one who would no doubt continue to destroy valuable lives? She must decide at once, for soon now the effect of the sedative would have worn off. Should she repeat it, or—?

But the decisive moment was already upon her. The man had begun tossing and mumbling incoherently. Angelica stood for a moment like an inanimate image. The next instant she was stirred to life by some inner force that would not let her rest. What should she do? The head nurse had mentioned Luke 6:27. Perhaps that would help. But she couldn't get leave to get to her Bible now, and she couldn't recall the words of the verse.

One more heavy movement on the bed and, turning her face to the wall to shut out—even for a moment—the sight of the hated features, Angelica's eyes fell, as if by miracle, upon a miniature volume lying on a small shelf above the bed. Eagerly she picked it up and, hastening to a window, turned to Luke 6:27. A few seconds of reading and Angelica's face went white, then red.

"And I talked of my love for my—*friends*," she mused. "I boasted of my loyalty in service—for *those I love*. I was proud to be following in my brother's footsteps. But the Master says—"

Angelica prayed for strength and guidance—and made another quick decision. The next instant she was hovering tenderly over her patient. She pressed a cup to his lips.

"There, there, now," she soothed, "please try to sleep." Her voice was soft and gentle.

The night's vigil had begun. Vengeance had disappeared in the crucible. And one Angel, at least, could have done no more.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

FIVE OF THE MOST DISAPPOINTING

By Edward Eskildsen

WHAT HAPPENED TO HIM? (Solomon)

Solomon is one of the greatest riddles of the Bible. What happened to him? What can change a man of such fine character into such a disappointment?

When we first meet him in the Bible he is a young man, remarkably favored with opportunities. He inherits from his father the greatest empire ever ruled by the Israelites. He is entrusted with a task denied even to his father, David, one of the greatest men Israel ever knew, the building of the temple. Fame of Jerusalem's splendors goes to the ends of the earth. Where David's reign was a constant series of wars and intrigues, Solomon's is marked by peace. All of his enemies capitulate before him. Mining and industry boom as never before, and trading brings fabulous riches from distant lands. Foreign kings outdo each other in presenting him gifts.

Even more remarkable is the character of the young Solomon. The writer of the book of Kings pictures him as a hero. He shows great authority and presence of mind in unifying his kingdom. Yet he is humble, remarkably humble for such a powerful ruler. God appears to him in a dream to offer him anything which he might wish. Rather than ask for riches or power he says, "Give thy servant an understanding mind to govern thy people, that I may discern between good and evil." The pride of the writer in the wisdom of Solomon is boundless. He describes his wonderful judgments in court and the, then, remarkable organization of his kingdom. He exults in the splendor of the buildings raised by this master builder of Israel. Foreign kings praise him for his wisdom. The queen of Sheba comes on a long pilgrimage just to hear him speak. "Blessed be the Lord this day, who has given to David a wise son to be over this great people!"

When the temple is completed Solomon prays a dedicatory prayer which is one of the most remarkable in the Bible for its humility, devotion, and insight. In Solomon all of the hopes of Israel are fulfilled. "Blessed be the Lord who has given rest to his people Israel, according to all that he promised; not one word has failed of all his good promise, which he uttered by Moses his servant."

I Kings uses ten chapters to describe the glories of Solomon. In one chapter, number II, all is undone. The change is unbelievable. Now he shows weaknesses just in the points at which he had been strong. Before he was efficient—now his riches seem to have gone to his

head. But most baffling of all, the one quality which marked him before, his wisdom, the special gift of God seems now to be the very thing he chiefly lacks! Even in the administration of his kingdom he is foolish, using policies which later caused the kingdom to split.

The writer is so much ashamed that he seems not to explain the cause of the reversal. The only hint given in the words which begin this sad narrative, "Now King Solomon loved many foreign women." In marrying them he has disobeyed the solemn warning of God, "You shall not enter into marriage with them, for surely they will turn away your heart after their gods." How can such a wonderful person be turned into such a sad spectacle by women? Surely the life of Solomon must give us much food for thought. How would you explain it? What happened to him?

Behold Their Lofty Heights

There is something majestic about a mountain. Perhaps for that very reason many significant Bible events took place on elevated heights that are referred to as mountains or hills. Can you identify the following?

1. On this mountain the ark landed when the waters of the flood abated. (Genesis 8:4).
2. Here Abraham was about to sacrifice his son Isaac. (Genesis 22:2).
3. Here Moses received the Ten Commandments and the Law from God. (Exodus 19:1).
4. From this mountain Moses viewed the Promised Land that he could not enter. (Deuteronomy 34:1).
5. The mountain from which Joshua read the curse that would result from the breaking of the Law. (Joshua 8:30, Deuteronomy 11:29).
6. The mountain from which Joshua read the blessing that would result from keeping the Law. (Joshua 8:33, Deuteronomy 11:29).
7. Here Elijah had his contest with the priests of Baal. (1 Kings 18:20).
8. To this mountain Elijah fled from the wrath of Jezebel. (1 Kings 19:8).
9. The mountain on which Jerusalem was built and in which the kings of Judah lived. (Psalm 2:6).
10. Here Jesus and His disciples went after the Last Supper. (Matthew 26:30).
11. Here Jesus was crucified. (Luke 23:33).
12. Here Paul preached in Athens. (Acts 17:22).

Symbols of the Church

THE GOOD SHEPHERD

By Daniel C. Hansen

Some symbols of the church are new and strange to us. While there are a few symbols which we have seen and do not know their meaning, there are also some which we do know. We have all seen the picture of the Good Shepherd carrying a lamb. Looking behind the Good Shepherd we see a flock of white sheep which are following him.

This symbol of Christ as our Good Shepherd has long been a symbol of our church. In the tenth chapter of the gospel of John our Lord tells us what a good shepherd is like and in verse eleven He says, "I am the good shepherd."

The shepherd which we see in the picture represents Christ. Christ is the head of the church. Behind the good shepherd we, the flock, follow. In the earliest Christian days a flock of sheep represented the church as the flock of the good shepherd. The church looks to Christ for guidance.

In the shepherd's right hand is the staff which a good shepherd always carries. It has a two-fold purpose. It is used as a weapon to beat off wolves and other wild beasts. Notice that it has a crook on the end. The crook



is used to gently pull back a straying sheep or to lift it from a ledge or cliff. In the same manner as the good shepherd watches over his flock, Christ watches over us. If we follow Him and choose Him as our shepherd we do not

have to fear. He will beat off those who would destroy us. He will gently pull us back when we begin to fall into sin, He will lift us up, and because of what He has done for us we may go back to His flock.

Something else in the picture captures our attention. The good shepherd is carrying a lamb. This pictures Christ's concern for us and the way He helps and sustains us in our spiritual life.

Follow Christ throughout your life. He is the one shepherd who will never fail you.

(Daniel C. Hansen, the author of this week's sketch is a seminary middler from Racine, Wisconsin.—Editor.)

In This New Year

The following taken from the **News Bulletin** of Trinity Church, Red Deer, Canada was written by Helmut Phaetzle, one of the young people of that congregation. Will you join him in his resolution?

I will, like Paul, forget those things which are behind and press forward;

Like David, lift up mine eyes unto the hills from whence cometh my help;

Like Abraham, trust implicitly in my God;

Like Enoch, walk in fellowship with God;

Like Moses, choose rather to suffer than to enjoy the pleasures of sin for a season;

Like Daniel, commune with my God at all times;

Like Job, be patient under all circumstances;

Like Caleb and Joshua, refuse to be discouraged because of superior numbers;

Like Joseph, turn my back on all seductive advances;

Like Gideon, advance even though my friends be few;

Like Aaron and Hur, uphold the hands of my spiritual leaders;

Like Isaiah, consecrate myself to do God's work;

Like Andrew, strive to lead my brother to Christ;

Like John, lean upon the bosom of the Master and imbibe His Spirit;

Like Stephen, manifest a forgiving spirit toward all who seek my hurt;

Like Timothy, study the Word of God;

Like the Heavenly Host, proclaim the message of peace on earth and good will toward all men;

Like my Lord Himself, overcome all earthly allurements by refusing to succumb to their enticements; Realizing that I cannot hope to achieve these objectives by my own strength;

I will rely on Christ for "I can do all things through Christ which strengtheneth me."

The Hymns Youth Loves to Sing

"Our Father Has Light In His Window" reappears among the top ten hymns as Immanuel Luther League of Easton becomes the second California league to make its report. "Faith Of Our Fathers" slips from this week's list. Twenty-one leagues representing 298 young people have now participated in the hymn poll.

1. Beautiful Saviour (149)
2. Rock Of Ages (59)
3. Holy, Holy, Holy (51)
4. Living For Jesus (44)
5. The Old Rugged Cross (44)
6. A Mighty Fortress (38)
7. What A Friend We Have In Jesus (38)
8. Onward, Christian Soldiers (37)
9. Our Father Has Light In His Window (35)
10. Sweet Hour Of Prayer (35)

THESE ARE THE MOUNTAINS

The following are the answers to "Behold Their Lofty Heights":

1. Ararat, 2. Moriah, 3. Sinai (Horeb), 4. Pisgah (Nebo), 5. Ebal, 6. Gerizim, 7. Carmel, 8. Horeb (Sinai), 9. Zion, 10. Olives (Olivet), 11. Golgotha (The Skull, Calvary), 12. Areopagus (Mars Hill).

BY THE FIRESIDE

AT A CHURCH SERVICE

God bless all those whose membership is here;
Thy people, Lord, who love Thy house
and Thee,
And may we find in Thy great book
at last,
Each name recorded for eternity.
God bless the strangers gathered in
our midst;
Lonely, perhaps, and far from home,
they need
The blessed comfort of their Father's
house,

—Grace Noll Crowell.

The proffered bread of life on which
to feed.
God bless the one who here propounds
Thy truths,
Be in his heart, speak through the
words he speaks,
That every listening, eager one may
find
The wisdom and the comfort that he
seeks.
And when, at last, the benediction
said,
May we go, strengthened for the days
ahead.

ing feverish, and burdened with much
care; Trembling with haste and eagerness,
nor folded oft in prayer. The
Master came and touched my hands
with healing in His own, and calm
and still to do His will they grew
the fever gone.

"I must have quiet hands," said He
'wherewith to work my works through
thee.' My hands were strong in favored
strength, but not in power divine
and quick to take up tasks at length
that were not His, but mine. The
Master came and touched my hands
and power was in His own, and mine
since then have powerless been, save
His were laid thereon.

"And it is only thus," said He
'that I can work My works through
thee.'

Prayer: Lord, make us vessels prepared
and meet for the Master's use.

COMMUNIST GRACE

On one of my last days behind the
Iron Curtain, I was invited to the
home of a school principal for dinner.
Before the meal began, at that
moment when Christian families share
grace, the father looked toward his
children to quiet them. Then, with the
entire room hushed, he began to share
a Communist grace.

"At this moment, let me express our
thanks to my wife, who has prepared
this fine meal, to the workers and to
farmers of the State who have brought
the food to us, and to the noble leaders
of the State, who, by their devotion
have made our happiness possible...."

—Vincent Tortore

TACTLESS

At a prayer meeting shortly after
the minister and his wife had returned
from a long trip, an elder offered
up thanks for their safe return—he
put his foot in it.

"Oh, Lord," he said, "we thank Thee
for bringing our pastor safely home
and his dear wife, too, dear Lord,
Thou preserveth man and beast."

Eager contributor: "What do you
think of my jokes? They're crisp and
cracker, aren't they?"

Editor: "Yes—and just as dry and
crummy."

YOU SHOULD KNOW...

...that Alexander Marshall, before
his death had over 300 letters from
converts through his tract, "God's
Way of Salvation."

...that C. Newman Hall wrote the
popular tract, "Come to Jesus," which
is still being printed in more than 30
languages in all parts of the world.

...that Jerome of Prague was used
by God to lead John Huss, a Bohemian
nobleman, to Christ with one of
Wycliffe's gospel tracts.

...that Whistler's Mother was called
"a preacher in skirts" because she
distributed tracts to the workers on
the railroad between Moscow and St.
Petersburg, Russia.

...that almost every foreign mission
field in the world was opened by missionaries
who first used tracts to win
the heathen to Christ Jesus.

...that every phase of the great
Protestant Reformation in Europe was
preceded by an immense tract effort
that almost "turned the world upside
down."

...that almost every large religious
publishing house in America today,
denominational or independent, was
founded on the groundwork of a former
tract depot or conscientious leaflet
evangelist.

...that the most effective gospel
tracts John Wesley ever wrote were
written while traveling on horseback
to his Methodist evangelistic meetings.

...that a single gospel tract has
been traced as the source of all the
Bible societies in Russia, Sweden, and
the neighboring countries.

...that the first cadet ever won to
Christ at West Point Military Academy
was saved through reading a

tract given to him by a zealous chaplain.

...that a son of one of the chiefs
of Burdwin, India, was converted
through a single tract, and that he
was instrumental in winning 1,500
natives to Christ.

—Charles T. Lampman in Power.

CHRIST OF THE HIGHWAYS

Christ of the highways up and down
Through ancient Galilee,
Be Thou the Christ of the highways
still.

They have such need of Thee—
Highways athrong with lonely boys
Their home-doors closed, their bread
The bitter crust that beggars share,
The highway's rest, their bed;
O walk again the weary roads,
Be comforter, we pray,
Of the despair that cries along
The sad highways today.

—Grace F. Guthrie.

HANDS GOD CAN USE

"My hands were filled with many
things that I did precious hold—as
any treasure of a king, silver or gem
or gold; The Master came and touched
my hands, the scars were on His own,
and at His feet my treasures sweet
fell shattered one by one.

"I must have empty hands," said
He, 'wherewith to work My works
through thee.' My hands were soiled
with marks of toil, defiled with works
of earth, and I my work did often
spoil and render little worth. The
Master came and touched my hands,
and crimson were His own, and when
amazed on mine I gazed, lo, every stain
was gone.

"I must have cleansed hands," said
He, 'wherewith to work My works
through thee.' My hands were grow-

**Lutherans to Premiere
Special India Missions Film**

Two hundred and fifty years of Lutheran missionary activity in India is noted through a special film, "Ambassador in Bonds," which had its United States premiere showing in Minneapolis on Friday, January 6, in the auditorium of the Minneapolis Institute of Art.

Some 650 Twin Cities Lutheran pastors, laymen and their wives were expected to attend the Epiphany day premiere, which would launch nationwide showings of the film in Lutheran

an congregations. The film is the major 1956 promotional effort of National Lutheran Council churches on behalf of Lutheran World Action, the NLC's emergency aid program.

"Ambassador in Bonds," produced on location in India for the NLC by Film Productions International of Hollywood, Calif., tells the story of the Rev. Bartholomew Ziegenbalg, Danish Lutheran missionary who pioneered the modern Protestant foreign missionary movement, landing on India's southeast coast at Tranquebar on July 9, 1706.

Ziegenbalg, first Protestant pastor to India's millions, began his work by baptizing five natives. At first im-

prisoned by hostile authorities, he later translated the Bible and Luther's Catechism for his new converts after developing a 40,000-word dictionary in the Tamil language. Today there are more than 5,000,000 Protestant Christians in India.

The Minneapolis premiere was sponsored by the Minneapolis Council of Lutheran Churches, with Dr. Paul Luther Wetzler of Salem English Lutheran church and the Rev. Alf M. Kraabel of Our Saviour's Lutheran church in charge of arrangements.

Special commemorative observances of the 250 years of Lutheran mission work in Tranquebar will take place in India during January.

**GUYER AND HANSEN
LOANS**

INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

Lyle Guyer

P. V. Hansen

BOOKBINDING WANTED

Special arrangements have made it possible for us to have a limited amount of custom binding done promptly and at attractive prices.

If you have valued books that need rebinding or repairs, please write to:

Mr. Otto H. Stave, Manager
Lutheran Publishing House
Blair, Nebraska

Book wanted for Lutheran institution. May live in. Mail applications to Maurine Lindahl, 34th and Fowler, Omaha, Nebraska.

BIBLE STUDY BY MAIL

LIFE A Free
AT ITS Correspondence
BEST Course

Fourteen lessons presenting the victorious life in Christ.

Twelve other courses available.

**THE LUTHERAN BIBLE
INSTITUTE**

1619 Portland Avenue
Minneapolis 4, Minnesota

Send Lesson I of the free course,

() "Life At Its Best"
() Send complete list of courses
() Send information on group study.

Name

Address

**THE
Selector**

IN LESS THAN A YEAR

Our Best Selling Plan

(And here are 3 reasons why)

1. The low cost of this policy has convinced Lutherans that they can't afford to be without the extra \$10,000 insurance it provides.
2. The Selector Plan has an unusual feature which permits the policyowner to have it mature as an endowment at age 65.
3. The initial success of this policy not only convinced prospects, but it convinced our agents that this is the plan most Lutherans want . . . and need.

Send Me Information about the SELECTOR PLAN

Name _____ Age _____

Address _____

City _____ Zone _____ State _____

Lutheran Mutual

**LIFE INSURANCE
COMPANY**

Home

ACKNOWLEDGMENTS

ACKNOWLEDGMENTS		Total	Child-	School	General	Home	Indian	Utah	Pen-
		Received	ren's	Fund	Fund	Mission	Mission	Mission	sion
			Homes						Fund
Total Synodical Budget \$275,202.00.									
Previously acknowledged		125680.32	12310.28	38237.48	9563.65	30480.01	5133.22	904.07	29051.
Kenmare, N. D., Nazareth Luth. Church		960.76	52.76	300.00	100.00	258.00			250.
Ringsted, Ia., Anton Vammen in memory of Rev. Anders Hansen		5.00							5.
Hartland, Wis., Our Savior's Luth. Church		500.00	25.00	200.00	50.00	150.00			75.
Racine, Wis., Our Savior's Luth. Church		1805.00		1137.00	668.00				
Luck, Wis., Mr. and Mrs. Theo. Pagh		20.00	20.00						
Pasadena, Calif., Bethany Luth. Women's Guild for Mission in Denver		5.00				5.00			
Hamlin, Ia., Hamlin Luth. Church		177.00		77.00		50.00			50.
Shennington, Wis., St. Peter's Ladies Aid		15.00				15.00			
Bixby, Minn., Mr. and Mrs. Hans Roby in memory of Ellen Hansen, San Diego, Calif.		1.00							1.
Denmark, Wis., Our Savior's S. S. offering at Christmas program		79.20	79.20						
Viborg, S. D., Bethany Luth. Church offering at Christmas program		61.54	61.54						
Cushing, Nebr., St. John's Luth. S. S.		43.60	43.60						
Aurora, Colo., St. Mark's Luth. Church		115.60	15.60	40.00		30.00			30.
San Francisco, Calif., J. P. Andersen in memory of Rev. L. H. Kjær		5.00						5.00	
Council Bluffs, Ia., Our Savior's Luth. Church		500.00	50.00	250.00		100.00			100.
Sleepy Eye, Minn., Trinity Luth. Church in memory of Peter Jacobsen		2.00	2.00						
Sleepy Eye, Minn., Mrs. Anna Andersen in memory of Nels J. Andersens, Evan, Minn.		5.00				5.00			
Sleepy Eye, Minn., Trinity Luth. Church		205.54	5.54	75.00	25.00	50.00			50.
Westbrook, Me., Trinity Luth. Church		357.26		120.21		140.00			97.
Sidney, Mont., Brorson Luth. Church for the 2 Children's Homes \$23.61, for the School Fund \$15		38.61	23.61	15.00					
Trufant, Mich., St. Thomas S. S., birthday bank for Elim Home		11.93	11.93						
Fresno, Calif., Roger Ball of Bethel Church		10.00	10.00						
Petaluma, Calif., Elim Luth. Church		26.80	26.80						
Oakland, Calif., Our Savior's Luth. S. S., Christmas program offering		80.00	80.00						
Falmouth, Me., Emmaus Luth. Church		182.21		47.91	38.94	33.10			62.
Falmouth, Me., Miss Helen Lund in memory of Mr. and Mrs. John Lund and Stanley Lund		10.00	10.00						
Penn Yan, N. Y., St. Paul's Luth. S. S.		64.43	64.43						
Penn Yan, N. Y., Ladies Aid of St. Paul's Luth. Church		30.00				15.00			15.
Penn Yan, N. Y., St. Paul's Luth. Church		409.87	34.92	100.00	65.00	85.00	33.36	6.59	85.
Shelby, Ia., Rev. and Mrs. Stanley Carlsen in memory of Mrs. Fred Romer, Albert Lea, Minn.		2.00					2.00		
Exira, Ia., the Luth. S. S. for Elim Home, Elk Horn		11.20	11.20						
Trufant, Mich., St. Thomas Luth. Church		300.00		100.00		100.00			100.
Lynwood, Calif., St. Paul's Luth. Church		554.95		154.95	100.00	100.00			200.
Audubon, Ia., Ebenezer Luth. S. S.		35.00	15.00			20.00			
Selma, Calif., Mr. and Mrs. Raymond Andersen \$2 in memory of Mrs. Bertha Johansen, Easton, Calif., and \$2 in memory of Pastor Anders Hansen, Elk Horn, Ia.		4.00				4.00			
Selma, Calif., Pella Luth. Church		211.00	11.00	80.00		60.00			60.
Kansas City, Kan., Westwood Luth. Church		131.20		75.00	31.20		25.00		
Flaxton, N. D., Luther League of United Luth. Church		18.75					18.75		
Jacksonville, Ia., Bethlehem Luth. S. S.		18.33	18.33						
Milltown, Wis., Busy Bees in memory of Mrs. M. Thill		2.00				2.00			
Minneapolis, Minn., Immanuel Luth. Church		759.44	45.57	243.02	75.94	167.08	22.78	7.60	197.
Rolfe, Ia., St. Paul's Luth. Church		562.70			562.70				
Millwaukee, Wis., Kingo Luth. Church		100.00		25.00	25.00	25.00			25.
Selma, Calif., Mrs. Mary Clausen in memory of Mrs. Niels Bentsen, Portland, Ore.		5.00				5.00			
Salmonhurst, N. B., St. Peter's Danish Ev. Luth. Church		48.60	8.60	10.00	10.00	10.00			
Ruskin, Nebr., Bethany Luth. Church		501.37	101.37	100.00	100.00	100.00			100.
Brush, Colo., First English Luth. Church		309.46	9.46	100.00	50.00	50.00			100.
Stanleyhurst, Nebr., Our Savior's Luth. Church		51.37			33.67				17.
Chicago, Ill., Young Women's Guild of Golgotha Church for the Oaks Children's Home		30.00	30.00						
Easton, Calif., Mrs. Margrethe Girtz in memory of Mrs. Jens Petersen		5.00				5.00			
Green Bay, Wis., Bethel Ev. Luth. Church		561.75	31.75	230.00	100.00	100.00			100.
Edmore, Mich., Our Savior's Luth. Church		78.80	8.80	25.00	10.00	25.00			10.
Green Bay, Wis., Bethel Luth. S. S. for the two Children's Homes		25.00	25.00						
Bloomine Prairie, Minn., Trinity Ladies Aid in memory of Mrs. Ida Petersen		5.00					5.00		
Bloomine Prairie, Minn., S. S. of Trinity Church, offering at Christmas program		27.66	27.66						
Bloomine Prairie, Minn., Trinity Luth. Church, Christmas offering		67.35			37.35	30.00			
Owatonna, Minn., S. S. of Our Savior's Church, Christmas program offering		88.04	88.04						
Falmouth, Me., Emmaus Luth. S. S., offering at Christmas concert		56.68	56.68						
Saxeville, Wis., St. John's Luth. Church, from relatives and friends in memory of Emma Petersen		60.00				20.00	20.00	20.00	
Norma, N. D., Zion Luth. Church S. S. Christmas offering		25.00	25.00						
Norma, N. D., Zion Luth. Church in memory of Lester Lindblad		10.00							10.
Norma, N. D., Zion Luth. Church, Christmas offering		14.50							14.
Hazelwood, Minn., Immanuel Luth. Church, offering at Christmas program		26.00	26.00						
Pasadena, Calif., Bethany Luth. Church		101.00		50.00	25.00	25.00			1.
New York, N. Y., National Luth. Council refund of expenses as L.W.A. director for U.E.L.C.		122.94			122.94				
Berkeley, Calif., Martha and Helen Rasmussen in memory of Mrs. Peter Christensen, Oakland, Calif.		5.00				5.00			
Castro Valley, Calif., Faith Luth. Church		186.53	26.53	60.00		50.00			50.
Flaxton, N. D., Mr. and Mrs. Enoch Christensen of United Luth. Church		100.00		50.00					50.
Tilley, Alberta, Can., Bethany Luth. Church		110.00	10.00	30.00	20.00	20.00	10.00		20.
Cordova, Nebr., Our Savior's Luth. S. S. for the Oaks Children's Home		10.00	10.00						
Olds, Alberta, Can., Evelyn Espersen for the Indian Mission Boys School		4.14					4.14		
Portland, Ore., Bethany Luth. Ladies Aid		115.00		30.00		40.00		10.00	35.
Council Bluffs, Ia., Mrs. Katie Hedegaard in memory of her sisters Mrs. Mary Bondo and Laura Iversen		10.00				10.00			
Ostenfeld, Man., Canada, S. S. of Ostenfeld Luth. Church		7.00	7.00						
North Dakota-Montana District W.M.S.		43.00				23.00	10.00	10.00	
Racine, Wis., Immanuel Luth. Church		1984.00	238.00	682.00		419.00	91.00		554.
Racine, Wis., the Kyushu Society of Immanuel Luth. Church		40.00					20.00	20.00	
Easton, Calif., Immanuel Mission Society for the Oaks Children's Home		15.63	15.63						
Oaks, Okla., Helping Hand Society		24.85				24.85			
Danish Brotherhood in America		444.22	444.22						
Moran, Minn., Mr. and Mrs. Herbert Fixsen		100.00				40.00	35.00		25.
Omaha, Nebr., Pella S. S. Christmas offering and Birthday money for equipment at Harvey Park Denver		45.19				45.19			
Sidney, Mont., Pella Luth. Church		312.00	12.00	100.00	50.00	50.00			100.
South Gate, Calif., Harold W. Larsen \$10.00 in memory of Rev. L. H. Kjær and \$10.00 in memory of S. M. Knudsen		20.00							
Neenah, Wis., Our Savior's Luth. S. S.		69.44	69.44						20.
TOTAL		139984.76	14299.49	42744.57	11864.39	32991.23	5430.25	983.26	31671.
SPECIAL MISSIONS		Total	Japan	South	Santal	Sudan	Jewish	China	L.W.A.
		Received	Mission	Mission	Mission	Mission	Mission	Mission	Gen.
									Fore
Previously acknowledged		79644.80	12803.54	7696.29	8498.31	12070.36	438.24	101.98	37331.28
Ringsted, Ia., Anton Vammen in memory of Dr. H. Inadomi		5.00	5.00						
Sidney, Mont., Mr. and Mrs. James Dynneson and Mr. and Mrs. Lars Anderson in memory of Mrs. Niels Bentsen		4.00			4.00				
Pasadena, Calif., Bethany Luth. Women's Guild, for Bible In-									

tribute, Japan	4.00	4.00							
rg. S. D., St. Paul's Luth. Church	28.00								
ington Island, Trinity Luth. Church, S. S. birthday bank	7.00								28.00
oy Eye, Minn., Trinity Luth. Church	115.30	40.30	75.00						
oy Eye, Minn., Minnie Johansen	2.00	2.00							
oy Eye, Minn., Mrs. A. B. Walters in memory of Walter Hansen	10.00								10.00
oy Eye, Minn., Laura Hansen	1.00	1.00							
brook, Me., Trinity Luth. Church	5.00								
mont, Calif., Mette Aaskov	96.15								5.00
onton, Alberta, Can., Danish Luth. Ladies Aid	10.00								96.15
akee, Ill., Mission Circle of Trinity Luth. Church	50.00								10.00
akee, Ill., Mission Circle in memory of Dr. H. Inadomi	25.00			50.00					
ey, Mont., Brorson Luth. Church	5.00	5.00							25.00
uma, Calif., Elim Luth. Church	5.00								5.00
id, Nebr., Mr. and Mrs. J. C. Petersen and David for Rev. Paul Johnsen's Chapel Fund in Japan \$75, for the Hospital Fund in Sudan \$65, for special needs for Helen Danielson and Rev. and Mrs. Moreck, Colombia \$25	120.75								120.75
land, Calif., Mrs. Victoria Petersen in memory of Mrs. Peter Christensen	165.00	75.00	25.00		65.00				
er Falls, Ia., Mr. and Mrs. Hans Smith in memory of Dr. H. Inadomi	5.00								5.00
Yan, N. Y., St. Paul's Luth. Church	5.00	5.00							
ant, Mich., St. Thomas Luth. Church	75.99								75.99
wood, Calif., St. Paul's Luth. Church for salary of Rev. Paul Johnsen	27.27		27.27						
wood, Calif., Chapel Furnishings for Rev. Paul Johnsen given in memory of Christine Mortensen	600.00	600.00							
onna, Minn., Ladies Aid of Our Savior's Church in memory of Adolph Flom	250.00	250.00							
on, Calif., Mr. and Mrs. Anders Rosendahl	2.00			2.00					
on, Calif., Stanley Rosendahl	60.00	10.00	25.00		25.00				
rg. S. D., Spring Valley Luth. Church	15.00				15.00				
no, Calif., Bethel Luth. Church	3.60								3.60
oy Eye, Minn., Mr. and Mrs. Ray Jorgensen	69.28								69.28
in, Nebr., Our Savior's Luth. Church	10.00								10.00
hare, N. D., Nazareth Luth. Church	50.00								50.00
y, Mont., in memory of Mrs. N. Bentsen: Mr. and Mrs. Henious Hansen, Mr. and Mrs. Volney Andersen, Mr. and Mrs. Viggo Andersen \$9, Mrs. Hundtofte, Tony and Dania Hundtofte \$ 5	33.50								33.50
aukee, Wis., Galilee Luth. Church	14.00								
er, Ia., Dolliver Luth. Church	101.92								14.00
, Ia., Exira Luth. Church	40.80								101.92
, Ia., English Luth. Church	186.53								40.80
orn, Ia., Elk Horn Luth. Church	18.60								186.53
a, Colo., Miss Edel Hansen	373.10								18.60
a, Colo., Miss Edel Hansen in memory of Henry Aagaard	22.41								373.10
wood, Ia., Underwood Luth. Church	2.00	2.00							22.41
field, Minn., St. Peter's Luth. S. S. for support of Timotheus	21.00								2.00
ford, S. D., Nazareth Luth. Church	50.00				50.00				
l, Nebr., Gethsemane Luth. Church	149.50								149.50
Bay, Wis., Bethel Ev. Luth. Church	10.00								10.00
ington, Wis., St. Peter's Luth. Church	122.50								122.50
re, Mich., Our Savior's Luth. Church	23.00								23.00
er, Ia., Mrs. Martine Hansen	56.64								56.64
ville, Mich., St. Paul's Luth. Church	10.00	5.00	5.00						
, Ia., S. S. of St. Paul's Luth. Church, Mission offering	97.85								97.85
ille, Wis., in memory of Emma Petersen of St. John's Luth. Church from relatives and friends	9.34	9.34							
ena, Calif., Bethany Luth. Church	21.00	21.00							
l, Nebr., Gethsemane Luth. Church	13.73								13.73
orn, Ia., friends and relatives of Henry Aagaard for Parajuli of the Santal Mission	114.00								114.00
, Alberta, Can., Bethany Luth. Church	186.50		186.50						
on, Alberta, Can., Ladies Aid in memory of Laura Christensen	30.00	10.00	10.00	10.00					
on, Alberta, Can., Wm. Sloan in memory of Laura Christensen	25.00	25.00							
on, Alberta, Can., Bethany Luth. Church	3.00				3.00				
va, Nebr., Our Savior's Luth. S. S.	26.00		9.00		17.00				
Alberta, Can., Evelyn Espersen	10.00	10.00							
ash, Wis., Our Savior's Tabitha Society	5.97		2.67						3.30
se, Wis., Gethsemane W.M.S.	10.00			10.00					
Dakota-Montana District W.M.S. for a Native Student	100.00	35.00	35.00	15.00	15.00				
the Santal Mission	120.00			120.00					
se, Wis., the Kyushu Society of Immanuel Luth. Church	60.00	20.00	20.00	20.00					
se, Wis., Sophus Lorenzen	100.00				100.00				
se, Wis., S. S. of Immanuel Luth. Church in memory of Pastor Thompson	25.00				25.00				
se, Wis., Immanuel Luth. Church in memory of Pastor Thompson	53.60				53.60				
y, Mont., Mr. and Mrs. Jacob Rasmussen	10.00	2.00	2.00	2.00	2.00				2.00
TOTAL	83732.63	13928.18	7941.23	8867.81	12500.96	438.24	101.98	39235.43	718.80

NEWS AND NOTES

to Oita and Nobeoka that week-
and stayed over Sunday night.
got up at 4 A. M. and travelled
rain and then by bus into the
mountains. Then we walked five miles,
and started to rain so we stopped
store for breakfast, rice and miso
and pickles. At that time Kanda-
the man who had asked us to
to his home to conduct the meet-
came with umbrellas and we
ed to his home. He is a Chris-
and so are his two daughters and

My experience in rural places like this is that there might be two or three young people or even ten or twelve. But the adults would be the most interested. But not so here. Af-

CAPITOL UNIVERSITY LIBRARY